

SHERIFF'S SALE

By virtue and authority of a special execution issued from the office of the clerk of the circuit court of Iron County, Missouri, and to me, the undersigned sheriff, directed, in favor of the State of Missouri, at the relation and to the use of R. P. Burnham, collector of the revenue for Iron County, Missouri, plaintiff, and against:

Tract No. 1—Tract 11, in Section 2, Township 23, north, Range 4 east, containing 10.25 acres, as shown by Murdock-Crumb Company's Plat Book Three, Range 4 east.

Tract No. 2—Tract 11, in Section 2, Township 23, north, Range 4 east, containing 10.25 acres, as shown by Murdock-Crumb Company's Plat Book Three, Range 4 east.

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JERUSALEM at EASTER TIME



Resurrection Day Celebrated There with Gorgeous Magnificence by the Latin, Greek, Armenian and Coptic Branches of the Christian Church.

JERUSALEM is the true Easter city. Not only is Easter celebrated there with gorgeous magnificence by the Christian churches—Latin, Greek, Armenian, Coptic—but the large and ever-growing Jewish population of Jerusalem keeps the passover with all the charm of its cosmopolitanism, and even the Mohammedans have their Easter pilgrimage to the grave of Moses.

The throng of Easter pilgrims from the whole Christian world is a very remarkable sight. To the westerner it is a revelation of oriental Christianity in all its picturesque devotion. Greeks, from all over the Levant; Armenians from Turkey, Persia and the Caucasus; Nestorians from Mesopotamia and Persia; Syrians from Aleppo, Damascus and Beirut; Abyssinians from the hermit land of northeast Africa; Copts from Egypt, and men from the ancient churches of southern India, and above all, Russians who nowadays form by far the largest contingent of pilgrims—all these races mingle with Latins from western Europe, with Germans, English, Americans, Scandinavians.

In the midst of all, and presenting an individuality perhaps more distinct than all the others, you see the Mohammedan master of the land—the Arab in his solemn garb and majestic bearing, and the Turkish official and soldier haughty in the exercise of his duty to keep the Christian pilgrims in check and to preserve order.

Elaborate processions and ceremonies make holy week in Jerusalem a gorgeous event, where the intimate note of the resurrection is not conspicuous. Especially does it bring out the division of Christendom, so strikingly shown in the way in which Latins, Greeks, Armenians and Copts share the Church of the Holy Sepulcher.

Particularly at Easter the marvelous services of the Greek orthodox church convey the priority of this church in the Holy Land. And of these ceremonies, none, perhaps, is more impressive than that of the washing of feet on the Thursday before Easter.

On that day a platform is erected in the court of the church, which is occupied by the Greek bishop of Jerusalem and 12 high church dignitaries. Court, stairs, niches and every corner is crowded by the faithful to witness the enactment of the scene when Jesus washed the feet of his disciples. The parts of Jesus, John, Peter and Judas are each given to an ecclesiastic, and are read with the simplicity, though the story is told with a certain freedom from gospel text.

At the end the patriarch washes the feet of the 12 clerics, and, repeating Jesus' words, "Let us go, for he that will betray me is nigh," gives the signal to arise, and they all withdraw to the church. Then an olive branch, hanging over the chancel of the platform, is pulled up to the roof of the church amid shouts of joy.

Next day, Good Friday, all the lights in the Holy Sepulcher church are extinguished. This is symbolic of the agony and death of our Lord and of his descent to hell, when the light of the world was taken away for a brief space. Then, on Saturday, the lights are rekindled—by a supernatural agency, so the tradition goes. As the church dignitaries pray in the chapel of the sepulcher, draped in deep mourning, the stonogathers a peculiar moisture which rises as a vapor and, suddenly bursting into a divine flame, kindles the lights. It is the custom of the people to light candles from one another, and the faithful believe that the first of these candles is kindled from that supernatural fire.

The dawn of Easter Sunday is celebrated by a magnificent procession which enacts, in impressively dramatic fashion, the events of the resurrection morn, when the women found the grave open and empty. Then the Easter greeting resounds, "Christ is risen!" and the response, "He is truly risen!" The Greek mass, celebrated by 40 priests, ends the ceremony.

Although the Easter of the orthodox church does not coincide with that of the western churches, holy week in Jerusalem is celebrated predominantly according to the Greek calendar, the services of the other churches being repeated on their own dates.

In all the Greek orthodox countries—Russia, Roumania, Greece, Bulgaria, Servia, Montenegro, and a large part of Austria-Hungary—Easter is celebrated with great fervor and devotion. The Easter kiss is a well-known incident of these celebrations.

Jerusalem is naturally full of churches, monasteries, hospices and hospitals of the various creeds, and every one of them at Easter brings out its own peculiar religious individuality. The Latin church, for instance, whose establishment in Jerusalem harks back to Godfrey de Bouillon and his crusaders, has a number of oriental churches united to the Roman Catholic church.

Thus there are the United Greeks, the United Syrians, the United Nestorians, the United Armenians, the Maronites, all of whom celebrate mass in their own tongue and so add in their ceremonies and garb a picturesque distinctiveness to the whole.

Then there are the Copts, the Armenians, the Syrian Jacobites, the Nestorians, the Abyssinians, besides Greeks and Protestants. The relative expressed in the way they share the 15 lamps that burn in the Holy Sepulcher chapel, which is in the center of the stone that was rolled away from Jesus' grave by the angels. Five of these lamps belong to the Latins, five to the Greeks, four to the Armenians and one to the Copts.

Away from the ecclesiastical ceremonial the pilgrim in Easter time seeks the traditional places where our Lord spent his last days and nights. Of these Gethsemane is the principal goal, and here the difference in creed among the many visitors is obliterated by an earnest and quiet devotion which is unexpectedly free from the emotional.

Another figure has a prominent place in Easter celebrations in Jerusalem; that of Moses, whose liberation of the Jewish people from the yoke of Egypt is commemorated in the ancient Hebrew paschal feast.

There is a very little known Mohammedan celebration which, though no longer so general as formerly, is still a most interesting one. To the Mohammedan, it must be remembered, Jerusalem is a holy city, like Mecca and Medina, and there is a saying among Arabs, "Syria is the blessed country, Palestine the holy land, and Jerusalem, the holy city, is the holy of holies."

Native Mohammedans and pilgrims make up a procession and issue from the Sitti Myriam gate. They are joined by throngs of their brethren from the neighboring villages, and, amid the wildest enthusiasm, with standards being borne aloft and to the typical Arab music of drum and fife, the pilgrimage proceeds in the direction of the Dead sea.

As the Arabs claim common descent with the Jews from Abraham, the Holy Land holds traditions equally sacred to them. Jerusalem is second only to Mecca in sanctity because it contains, according to tradition, the rock of Abraham's sacrifice, over which the famed mosque of Omar is built. The Arab pilgrimage to the burial place of Moses recalls the similar one to the tomb of Noah, near the ruins of Baalbek, a short distance from Damascus.

In cosmopolitan charm Easter in Constantinople almost equals that found in Jerusalem. The capital of the Turkish empire is, of course, in itself highly cosmopolitan; and there is no other city in the world where so many languages are heard in the streets, not by foreigners, but by the variegated native population. The background here is not Jewish and Mohammedan, as in Jerusalem, but Mohammedan and Christian, with a strong tinge of Spanish Jewry.

Consul General Carl Bailey Hurst, at Barcelona, reports that oil has been noticed on the surface of streams in the province of Soria, Spain, presumably indicating the existence of petroleum. Mining experts are at work trying to discover its source.

A New York paper comments on the fact that no longer in the West the wild and woolly section of the country. That horn is now bestowed on the mushroom eastern cities magically summoned into existence by manufacturers of war supplies.

Vast expanses of grazing land and immense forests await exploration in the northwestern part of Paraguay, known as the Gran Chaco, which is inhabited mostly by nomadic tribes of Indians. It is estimated that Paraguay has a population of 1,000,000.

The total yield of mine gold in California in 1914 was \$20,653,496, an increase of \$246,538 over that of 1913. With the exception of one year, 1883, the mine gold output of the state in 1914 was higher than it has been since 1864, 59 years ago.

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INTERESTING ITEMS

The grant from Turkey under which the German kaiser being the Bagdad railway, "The Garden of Eden scenic route," as it would be called if an American handled it, publicly, amounted to \$5,000,000 a year in guarantee, a strip six miles wide on each side and a license to build steamboats for navigating both the Tigris and Euphrates rivers.

By adding an ounce of camphor to each five gallons of gasoline, an English automobilist claims to have effected a fuel saving of 20 per cent.

When engineers have been boring tunnels through the Alps they have found rocks inside so hot that it has been necessary to cool them with water before the men could continue their work.